



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World and preach the Gospel to every creature."

### GUTZLAFF'S RESIDENCE IN SIAM.

The following are extracts from Mr. Gutzlaff's account of his residence in Siam, mentioned in our last. As several missionaries are about to be sent to Siam and China by the American Board, the observations of a missionary so able and accomplished for his work as Mr. G. on the character of the people and the prospect of usefulness will be read with particular interest at the present time.—*Boston Recorder*.

May, 1831. During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Siam, was opening. As long as the junks from China stayed, most of our time was taken up in administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books—the inquiries after the truth—the friendship shown, were most favorable tokens of divine approbation upon our feeble endeavors. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

#### *A change of Religion expected by the Siamese.*

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Buddhism; and as the votaries of a western religion had conquered Borneo, people presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again aroused, when there were brought to Bangkok, Burman tracts, written by Mr. Judson, in which it was stated that the Gospel would very soon triumph over all false religions. Constant inquiries were made about the certain time, when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take between Quedah and themselves. When the king first heard of their neutrality he exclaimed: 'I behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful.' This fa-

vorable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness, from farther labor there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavored to rally my robust constitution, I could readily perceive, that I was verging, daily, with quick strides, towards the grave; and a burial place was actually engaged.

#### *Obstacles in the way of Christianity.*

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavors, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which to-morrow they will entirely reject. Their friendship is unsteady; their attachment to the Gospel, as the word of eternal life, has never been very severe; neither could we fully succeed in fixing their minds on the Saviour. Though all religions are tolerated in Siam, yet Buddhism is the religion of the State, and all the public institutions are for the promotion of this superstition. We were allowed to preach in the temples of Buddha; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steeled against Divine truth.

#### *Buddhism is Atheism—State of Morals in Siam.*

Buddhism is atheism, according to the creed which one of the Siamese high-priests gave me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen especially, if we keep in mind that they are duly inculcated and almost every male in Siam, for a certain time, becomes a priest in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection they are equally void of that standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are every where to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

#### *Distinguished personages accessible to Christian instruction.*

Favored by an over-ruling Providence, I had equal access to the palace, and to the cottage; and was fre-

quently against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a youth, of about 23, possessing some abilities, which are however swallowed up in childishness. He speaks the English; can write a little; can imitate works of European artists; and is a decided friend of European sciences, and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation; but his elder brother, Chow-fa-yay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden. The son of the Phra Klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual, by means of whom he may gain any influence. Chow-nin, the step-brother of the king, is a young man of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christians, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for communicating Christian truth to the highest personages of the kingdom.

In relating these facts I would only remark, that I maintained intercourse with the individuals here mentioned, against my inclination; for it is burdensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish fancies. At the same time, it must be acknowledged that, in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the king.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests,—one of them the favorite chaplain of his Majesty, the other a young man of good parts, but without experience,—were anxious to be fully instructed in the doctrines of the Gospel. They came during the night, and persevered in their application, even with neglect of the study of Bali, the sacred language, and of their usual services in Buddhism. The elder, a most intelligent man, about 20 years of age, continued for months to repair with the Bible to a forest, boldly incurring the displeasure of the king. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow citizens; a Cambodian priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharaohs, or Europeans.

#### *Mal-treatment of Europeans by the Siamese.*

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bankok\* will out weigh Calcutta. But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity.

The general idea, hitherto entertained by the major-

ity of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them, are eventually realized; and their character as faithful children of the Romish church, has been rarely exhibited by drunkenness and cock-fighting. No industry, no genius, no honesty is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as his own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company.

#### *Effects of the British conquests in Burmah upon the king of Siam.*

When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the King, until he had sent a trust worthy person to ascertain the fact. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country.—The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted—their customs imitated, and their language studied. English as well as Americans, are discomfited in their intercourse, and enjoy at present privileges of which even the favored Chinese cannot boast.

#### *Character of the Chinese settlers in Bankok.*

As the lax, indifferent religious principles of the Chinese, do not differ essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, they frequently become for a certain time Siamese priests. Within two or three generations, all the distinguished marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the King, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves to the King, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it.

### Miscellaneous.

#### PASTORAL LETTERS.

From a Memoir of the late Rev. Isaac Mann, pastor of a Baptist Church in London. They were addressed to his congregation, whilst absent from them, and are examples of a mode of doing good, which ministers and other teachers might adopt when separated from their charges.

Hull, Sept. 10, 1831.

I am very desirous at this moment of saying all my heart to my dear charge at Maze Pond—but now I cannot address them. I would say, if they could hear me, 'be very watchful over the state of your hearts.' I do not much fear your external conduct. You will not openly betray the cause of your Lord into the hands of his enemies. You will not neglect those du-

\* The population of Bankok in 1827, was 401,300 souls, of whom 360,000 were Chinese.

ties which our Lord has especially enjoined. You will walk as becometh the gospel. But, there may be a too eager pursuit of the world; there may be a beloved sin concealed in the heart; and these evils may corrode the heart; and almost destroy the power of vital piety.

Do not hurry over those duties which have most of spirituality in them. I doubt not but public duties will be discharged with a talent and propriety highly commendable. But we may pray in the hearing of others with apparent zeal, ability, and for a proper length of time; and, in secret, pass rapidly over the ground, and scarcely exercise one Christian grace in the sight of God. We are so seldom in our closets, and have so small a portion of time to give to meditation and secret prayer, that we are in danger of being estranged from these most important duties.

Revolve the great principles of revelation constantly in the mind. There are truths *peculiar* to revelation; an apostle would direct you to Christ and him crucified, and all the truths of the economy of our redemption. These are vital principles, and should be well understood, cordially embraced, and constantly embodied in our practice. Read the Bible with prayer and devout meditation, and compare one part with another. Do take time for these matters! Alas! we must find time to die, and yet we have not time to live! How long does that man live, who lives for God and for the welfare of others! His works tell on his immortal existence! They bear fruits which decay not in the autumn of life. How otherwise can we redeem time, but as we are thus vigorously engaged for God? I would add, be very solicitous to cultivate honorable thoughts of each other, avoid every form of expression of absent brethren, which would tend to lower them in your estimation, or that of others.—look for *family likeness*; mark any conformity to Christ; dwell on what is Christian in temper and behavior, and hear not disadvantageous reports, but with reluctance and grief, and repeat them not but from sheer necessity. Live and love as brethren in Jesus Christ.

You know, my beloved charge, the importance which I attach to prayer meetings—the Monday evening—the Lord's day Morning. These times indicate our condition. We are in a prosperous or decaying state, as we delight in converse with God, or otherwise. Our attendance on these services is much improved; oh pray for still further indications of prosperity! I cannot live without your prayers. Your affectionate remembrance of me in the closet, in the family, and in the house of God, will, if I am not already withered, preserve me from decay. You will thus animate and inspire me. Thus will you be as Aaron and Hur unto me, and you will allow me this plea; for though you love your Lord supremely, and truly love his work, and on this principle alone would you increase and abound yet more and more, yet I know you maintain a warm affection for me, and would do much to promote my comfort. But our increase is of vast importance—not from other churches, but from a fallen world; by the conversion of its inhabitants, the rescue of those who are ready to perish. Yes, let us rejoice together—God even our own God, shall bless us!

I am anxious about our Sunday school. The teachers and superintendents are in need of a word to

arouse them, and to encourage them. This school must be the nursery of piety and the birth-place of souls. But I must close. Peace be with you all, and mercy from God rest upon Israel! My warmest love and constant prayers attend you! Believe me to be your affectionate pastor,  
I. MANN.

49, Long Lane, Dec. 23, 1831.

MY DEAR CHRISTIAN FRIENDS,

You may be well assured that it is not a slight occasion which has induced my absence from the prayer meeting this evening. A distribution of moneys to the widows and fatherless children of poor ministers, in which I hope materially to aid two or three worthy individuals, leads me to another meeting at this hour. I doubt not you will accept this apology as sufficient. I regard our prayer meetings as bearing a most interesting character. Their aspect is to me truly cheering. A large number is in attendance; a spirit of great seriousness and marked attention is very visible; and my brethren appear to possess the spirit of prayer. I have long said to our gracious Lord—Show me a token for good! I accept of this as an intimation of mercy in store for, not my flock only, but this neighborhood also.

This is our third meeting for extraordinary prayer for the nation. How much have we here to humble us! Drunkenness is an alarmingly growing evil. Let me press on all who are temperate to forbear wholly the use of ardent spirits, except medically. Our young friends will not, in the first instance, copy the example of the intemperate, but of the temperate, and may, and in a thousand instances do, far out run their precursors.—We bewail Sabbath breaking—let all in business close their weekly avocations in such times on the Saturday evening, that the domestics may have proper time for rest before the Lord's day; and not be employed in preparing boots and shoes for their employers, or be detained at home by unnecessary cooking for that day. Employers ought to secure time to their servants to attend divine worship a part of every Sabbath, and know that they do attend. May I not suggest also, that a Bible and one or two serious books should be always within the reach of servants, for proper occasions. The accommodations for divine worship are not half competent to the inhabitants of this great metropolis, and yet many of our places are not half filled. Let us be very exemplary in this matter. If at any time there be a straitness for want of room, let the members of this church be first to turn into the aisles; let our door keepers be most diligent, kind, and accommodating, and let no one feel himself in other than most pleasing circumstances, when his seat is crowded. I would that our meeting house, which has been large enough for a century past, should be speedily and unanimously declared too small. We owe a much larger place to the dense population around us. Nor can we better employ our money, than in devoting it to God. Many of our religious friends are losing larger sums than would amply enlarge our meeting house, and pass over the loss as of common occurrence.

Allow me to press that our prayer meetings be yet more numerously attended. Encourage servants and children to come with you; bring as many neighbors also as possible; and see to it, that you abound in prayer at home, in the closet, and in the family; and



shall I add, 'and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. Having devoted myself to promote your soul's welfare, I would live for this only, and would pray God to enable me to retire willingly when my work is done, though I were to live and to die in circumstances most scanty, deeply impressed with a conviction of my utter helplessness without a large supply of the Spirit of Christ, I implore as your richest boon, an interest in your fervent prayers continually. Let me especially direct your attention to prayer for the conversion of sinners—they are perishing around us in vast multitudes. Give, and lend them tracts and copies of the New Testament; let your Christian benevolence, piety, humility and affection win them to God! Oh! be ye my fellow laborers in this, and all other departments of holy service. Having spent this week in indisposition of body, I accept the intimation of my mortality and would work while it is yet day! These overflowings of an exuberant affection and care ask your sympathy and vigorous concurrence. Our years have passed by in harmony; we have met together, and our faces have been enlightened! May God continue to vouchsafe his blessing still more abundantly!

I am, my dear friends,  
Your truly affectionate Pastor,  
I. MANN."

**PRAYERS NOT ANSWERED!**—*What is the reason?*  
—3. It may be they are offered in unbelief. One cause of men's unbelief in prayers may be the wrong notion they entertain respecting the manner in which they should pray. If they suppose the answer of prayer depends entirely on the sovereign will of God without any regard to his promises, they will always pray conditionally—"If it be thy will," &c.—and of course pray unbelievingly, and so obtain no answer.

An aged female once being admonished that she must die soon, immediately began to lament the case of her children, saying, she had prayed earnestly and perseveringly for them, and yet none of them had obtained religion, and she feared they never would! "Have you prayed believingly?" said a friend. "Oh no, that's the cause," said the weeping dying mother. Then turning her face to the wall, endeavored once more to pray in faith for the conversion of her children, (they all being present,) and while she was yet praying, one of them began to feel awful conviction which was soon removed by a divine application. Another, and another, and finally all of them began to feel and turn to the Lord, and in a few days the praying believing mother, saw her children all rejoicing in the Lord, and then with Christ in her soul and glory in view, she exchanged this world of weeping and praying for that of rejoicing and praising!

"Only believe."—"all things are possible to them that believe."

*Nashville Revivalist.*

**"HE OUGHT TO BE CHAINED."**—The editor of the Christian Soldier, Mr. Johnson, details a conversation he had some time since at a public house, with the landlord who was the leading Universalist in the place. At dinner, the landlord asked, "Is old Beecher in Boston now?"—Being informed that Dr. Bee-

cher still resided there, he proceeded in a strain of coarse invective, until he made himself very angry, and wished that "old Beecher was chained for his crimes. Such a scoundrel and hypocrite ought not to run at large." Mr. J. says,

After his fury had somewhat abated, we inquired, "Are you personally acquainted with Dr. Beecher?" "O no," he replied; "but I have heard him preach once, and that's enough; for he did nothing but cry *hell fire and brimstone* throughout the whole sermon. We said to him, "Now if Dr Beecher is as wicked as you say he is, what will become of him if he does not repent?" "O," said he "we know nothing about the future;" "But," we asked, suppose, according to your belief, that he will go to heaven, how will you get along with them there?—Will you not want him *chained*?" What sort of place would heaven be, if its inhabitants hated one another as bad as you hate Dr. Beecher?" To these interrogatories he made no reply; nor could he, for he saw the utter inconsistency of supposing that persons of such different feelings were to dwell together in heaven without a change; and no doubt, also, that his conscience told him the change must take place in his own heart. We could not avoid asking this man, after the above illustration of his kind feelings towards those of another faith, what he supposed the Universalists would do with the orthodox, if they had them in their power?

#### DARTMOUTH COLLEGE.

From the Catalogue of the present year, it appears that the whole number of students is 278, viz. Medical Students 97—Seniors 33—Juniors 39—Sophomores 61—Freshman 78. In the four College classes we notice the names of no less than twenty Massachusetts students—one third more than Harvard has from New-Hampshire, Maine, Vermont, Connecticut, and Rhode Island together! Again we ask whether the ample endowments and literary treasures of Harvard ought to remain under an influence so malign as to confine their advantages to a small sect in one part of our own State? The fact lies on the face of the New England College Catalogue for this year, that a great majority even of Massachusetts students, go elsewhere for their education than to our cherished University. If, therefore, the majority of our citizens are in favor of the present sectarian rule there—which we do not believe—that majority is certainly not composed of those who have the deepest interest in the character of our literary institutions; the contents, as a body, do not give so many of their sons a collegiate education as the non-contents.

Other Colleges doubtless present great advantages, and are under excellent management in respect to both instruction and discipline. This is the case with Dartmouth. The great improvements made within a few years in its buildings and in its literary and scientific apparatus, striking and gratifying as they are to an alumnus who has the happiness to visit his Alma, are but appropriate outward indications of what is going on within. But such advances in that and other colleges by no means account for the fact that Harvard is falling into the background; for improvements are going on there, also. No—it is nothing but this "liberal," "popular," "enlightened" Unitarianism, that is killing our University. The majority, we must of course believe, are perfectly satisfied; it being only a small, ignorant and bigoted minority—that is, the parents and friends of a large majority of the College students belonging to the State—who complain! They as a body are doubtless well content that it should be

under the management of men who are in the habit of publicly pledging themselves to the interests of—learning?—science?—morals?—religion?—no, none of all these—of A SECT!

(Boston Rec.)

## Fourth's Department.



"Remember now thy Creator in the days of thy youth."

From the Sunday School Journal.

### GLEANINGS IN BIBLICAL ANTIQUITIES.

#### HAIR.

The Egyptians, and some of the Arabs, were accustomed, like most of the modern orientals, to shave off the hair of the head. Priests with shaven heads and beards are seen represented on Egyptian ruins. Possibly the heat of the climate may have given occasion for this. The Babylonians, in a country quite as hot, claved more closely to nature and wore their hair, only cropping it when it was inconveniently long. If the reader will look at some of the figures from Persepolis we have copied in former numbers, he will observe that the hair of the head is worn. In many parts of Arabia Felix, the same fashion was noticed by Niebuhr. With the exception of the Nazarites, who, during the obligation of their vow, never shortened or thinned their locks, the Hebrews were accustomed to cut their hair, somewhat as we do, but not to shear it off entirely. "All the days of his vow," says the law, "there shall no razor come upon his head, until the days be fulfilled in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." (Numb. vi. 5.) Agreeably to this, no razor came upon Sampson's head. (Judges xiii. 5.) In shortening the hair, they did not use scissors, but a razor or knife. The Lord says to Ezekiel, "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head, and upon thy beard; then take the balances, to weigh and divide the hair." (Ezek. v. 1.) The king of Assyria is compared to a "bired razor," which should take off all the glory of Judah. As we have learned before, shaving was a sign at once of captivity and mourning; and the invasion of Judea by the Assyrians made us thorough a removal of all that was honored, as the razor does of the beard or hair. "In the same day shall Jehovah shave with a razor that is hired, namely by them beyond the river, by the king of Assyria, the head and the hair of the feet; and it shall also consume the beard." (Isaiah vii. 20.) In the prophetic account of the priests in Ezekiel, they are forbidden to take off close the hair of the head; "neither shall they shave their heads, nor suffer their locks to grow long, they shall only poll their heads; (Ezek. xlv. 20;) that is, as Jerome observes on the place, they shall neither shave all off, like the priests of Isis and Serapis, nor let all remain, like the Nazarites, but 'poll their heads,' crop the hair, observing a medium between both extremes. We may perhaps infer from this that various methods were in use; none of them were prescribed in the law, but it was forbidden "to round the corners" of the head; that is, says Jahn, to shave off the hair about the temples.

#### HAIR CONSIDERED AN ORNAMENT.

The Hebrews greatly admired a fine head of hair. This appears from the case of Absalom. "When he polled his head, (for it was at every years end that he polled it; because his hair was heavy upon him, therefore he polled it,) he weighed the hair of his head at two hundred shekels after the king's weight." (2 Sam. xiv. 26.) We learn from Josephus that this vanity was common among the Jews; they anointed their hair with aromatic oil, and decorated it with bits of precious metal; he tells this especially of Solomon's body guard's. Some have supposed that these ornaments are to be reckoned in the weight of Absalom's hair. According to the reckoning of Michaelis, two hundred shekels would be 2 lbs. 19 dwts. troy. This is a great weight to be the growth of a single year, and the passage has given great exercise to critical acumen. It will be enough here to say that it is by no means agreed among commentators that the hair weighed so much or that the reading is correct, or that the hair was the growth of a single year. Men who wear their hair are, in the east, considered effeminate, and even infamous, if we may believe Sir J. Chardin.

#### BALDNESS.

Baldness was considered a disgrace; not as has been pretended, because it was a sign of Slavery, for it was only in Africa that burdens were carried on the head so as to wear off the hair; but partly because hair was so highly valued, and partly because a bald pate gave occasion to the suspicion of leprosy. This seems to have so common an opinion that the Levitical law contains particular regulations concerning it. (Levit. xiii. 40.) "And the man whose hair is fallen off his head, or whose hair is polled, he is bald, yet is he clean. And he that hath his hair fallen off from the part of his head towards his face, he is forehead bald, yet is he clean." When Elisha was going from Jericho to Bethel there came forth youth out of the city, and mocked him, and said unto him, "Go up, thou bald head! Go up thou bald head!"

#### ANOIDING THE HEAD.

Various methods of dressing the hair were in use. Upon festivals and other great occasions they anointed their heads with fragrant oils; in this application was made by the Greeks and Romans to the whole body. The Romans anointed their hair even when they were at war. The Greeks, especially the females, made use of unguents when they desired to be particularly attractive. The modern orientals anoint their beards. As this was used chiefly on joyful occasions, it became a sign of gladness and happiness, and is so used in the Scriptures. The believer is taught to say to the Lord, "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil;" that is thou makest me joyful. (Psalms xciii. 5.) The ancient saints also sang on the Sabbath day; "I shall be anointed with fresh oil." (Psalm xcii. 10.) The fragrant oil which was poured upon the high priest's head, and beard, and person, is a happy emblem of the sweetness of brotherly love; "it is like the precious ointment upon the head, that ran down upon the beard even Aaron's beard that went down to the skirts of his garments." (Ps. cxxxiii.) And for the same reason it is that when Solomon exhorts to gladness, he says, "Let thy garments be always white, and thy head lack no ointment." (Ecc. ix. 8.) So common was this among the Hebrews that it formed a part of every day's toilet. Ruth's mother sends her to visit her kinsman with these words: "Wash thyself, therefore, and anoint thee, and put thy raiment upon thee," &c. (Ruth iii. 3.) The fine ladies of Judea are forbidden that instead of their odors they shall be visited with noisome stench. (Isaiah iii. 24.) The pretended wise woman sent by Joab to David, is instructed to behave as a

mourner: "I pray thee feign thyself to be a mourner, and put on now mourning apparel, and anoint thyself with oil." (2 Sam. xiv.) Our Lord taught his hearers to avoid the sanctimonious sourness of face which hypocrites maintained upon fast days: "but thou when thou fastest, anoint thy head." (Matt. vi. 17.)

The oil used for these purposes was made fragrant with the richest aromatics of the east; and luxury displayed itself with peculiar extravagance in this way, upon the account of which the Roman philosopher, Pliny, makes many lamentations.

#### THE UNCTION OF CHRIST.

Our Lord Jesus Christ suffered a box of costly aromatic unguent to be poured over him by a woman who had been a sinner. (Mark xiv. 3.) One of the most precious ingredients of this oil was the nard, of which Pliny describes several. B. xii. c. 26. That which is called "spikenard very precious," is supposed to have been genuine Syrian or Indian nard; for it was commonly adulterated. It was worth one hundred denarii the pound at Rome, as we are told by Pliny; and this price it should be observed was paid for the crude vegetable. All kinds of spikenard have a delightful fragrance, especially when they are fresh. "While the king sitteth at his table, my spikenard sendeth forth the smell thereof." (Sol. Song i. 12.)

#### COLOR OF HAIR.

"The people of the East generally have black hair, or some dark shade approaching to black. In consequence of this no other colors are so much esteemed; and great care is taken to give a glossy blackness to all the lighter hues. Red hair is seldom seen, but although it sometimes occasions suspicion of leprosy, it is regarded as highly ornamental; and there are instances of elderly persons who have dyed their gray hairs red. It has been said by some writers that this odd fashion arose since Mahomed; but Jerome had long before said in a letter to Læta, "Do not redden your hair." The great natural historian of Rome also tells us that the people of his time dyed their locks red with unripe nuts. The ancients sometimes put gold-dust on their heads.

#### CONSEQUENCES OF NEGLECTING DUTY.

##### STORY OF LOUISA.

"Shortly after my settlement in the ministry, I observed in the congregation, a young lady whose blooming countenance and cheerful air showed perfect health and high elation of spirits. Her appearance satisfied me at once that she was amiable and thoughtless. There was no one of my charge whose prospects for long life were more promising than her own, and perhaps no one who looked forward to the future with more pleasing hopes of enjoyment. To her eye the world seemed bright. She often said she wished to enjoy more of it before she became a Christian.

Louisa, (for by that name I shall call her,) manifested no particular hostility to religion, but wished to live a gay and merry life till just before her death, and then to become pious and die happy. She was constant in her attendance at church, and while others seemed moved by the exhibition of the Saviour's love, she seemed entirely unaffected. Upon whatever subject I preached, her countenance retained the same marks of indifference and unconcern. The same easy smile played upon her features, whether sin or death, or Heaven or Hell, was the theme of discourse. One evening I invited a few of the young ladies of my society, to meet at my house. She came with her companions. I had sought the interview

with them that I might more directly urge upon them the importance of religion. All in the room were affected—and she though evidently moved endeavored to conceal her feelings.

The interest in this great subject manifested by those present, was such, that I informed them that I would meet in a week from that time any who wished for personal conversation. The appointed evening arrived, and I was delighted in seeing, with two or three others, Louisa enter my house.

I conversed with each one individually. They generally with much frankness expressed their state of feeling. Most of them manifested much solicitude respecting their eternal interests. Louisa appeared different from all the rest. She was anxious and unable to conceal her anxiety, and yet ashamed to have it known. She had come to converse with me upon the subject of religion, and yet was making an evident effort to appear indifferent. I had long felt interested in Louisa, and was glad of this opportunity to converse with her.

"Louisa," said I, "I am happy to see you here this evening, and particularly so, knowing that you have come interested in religion."

She made no reply.

"Have you long been thinking upon this subject, Louisa?"

"I always thought the subject important, sir, but have not attended to it as I suppose I ought."

"Do you now feel the subject to be more important than you have previously?"

"I don't know sir; I think I want to be a Christian."

"Do you feel that you are a sinner, Louisa?"

"I know that I am a sinner, for the Bible says so, but I suppose that I do not feel it enough."

"Can you expect that God will receive you into his favor while you are in such a state of mind as that? He has made you, and he is now taking care of you, giving you every blessing and every enjoyment you have, and yet you have lived many years without any gratitude to him, and continually breaking his commandments, and now do not feel that you are a sinner. What should you think of a child, whose kind and affectionate parents had done every thing in their power to make her happy, and who should yet not feel that she had done any thing wrong, though she had been every day disobeying her parents and had never expressed any gratitude for their kindness? You Louisa would abhor such a child. And yet this is the way you have been treating your Heavenly Father. And he has heard you say this evening, that you do not feel that you have done wrong, and he sees your heart and knows how unfeeling it is. Now Louisa, you must be lost, unless you repent of your sins and ask humbly and earnestly for forgiveness. And why will you not? You know that Christ has died to atone for your sins. God will forgive you for his Son's sake, if you are penitent.

To this Louisa made no reply. She did not seem displeased, neither did her feelings appear subdued.

After addressing a few general remarks to my young friends, we kneeled in prayer, and the interview closed. Another meeting was appointed on the same evening of the succeeding week. Louisa again made her appearance with the same young la-



dies, and a few others who were not present the first evening. She appeared much more deeply impressed. Her coldness and reserve had given place to a frank expression of interest, and exhibition of feeling.

"Well Louisa," said I, as in turn, I commenced conversation with her, "I was almost afraid that I should not see you here this evening."

"I feel sir," said she, "that it is time for me to attend to my immortal soul. I have neglected it too long."

"Do you feel that you are a sinner, Louisa?"

"Yes, sir I do."

"Do you think Louisa you have any claim upon God to forgive you?"

"No sir. It would be just in God to leave me to perish. I think I want to repent, but I cannot. I want to love God, but I do not know how I can."

"Do you remember, Louisa, that Christ has said 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple?'"

"Yes sir."

"Well Louisa, now count the cost; are you ready to give up all for Christ? Are you ready to turn from your gay companions, and lay aside your frivolous pleasures, and acknowledge the Saviour publicly, and be derided, as perhaps you will be, by your former friends, and live a life of prayer and of effort to do good?"

She hesitated for a moment, and then replied, "I am afraid not."

"Well Louisa, the terms of acceptance with God are plain, and there is no altering them. You cannot serve God and Mammon. If you would be a Christian you must renounce all sin, and with a broken heart surrender yourself entirely to the Saviour."

The evening's interview closed as before, and a similar appointment was made for the next week. Some of the young ladies present, I had reason to believe, had accepted the terms of salvation. The next week about the same number were present, but Louisa was not with them. A slight cold had detained her. But the week after she again appeared. To my great disappointment I found her interest fast diminishing. Though not exhibiting that cold reserve which she at first manifested, she seemed far less anxious than at our last interview. The Spirit was grieved away. This was the last time she called to see me; but alas I was soon called to see her, under circumstances which at that time, were but little anticipated. These social meetings continued for some time, and many of Louisa's associates, I have cause to hope, became the disciples of Jesus.

Two or three months passed away and my various duties so far engrossed my mind, that my particular interest in Louisa's spiritual welfare had given place to other solicitudes, when one day as I was riding out making parochial visits, one of my parishioners informed me that she was quite unwell, and desired to see me. In a few moments I was in her sick chamber. She had taken a violent cold, and it had settled into a fever. She was lying in her bed, her cheek glowing with the feverish hue, and her lips parched with thirst. She seemed agitated when I entered the room, and the moment I stood by her bedside and in-

quired how she did, she covered her face with both hands and burst into a flood of tears.

Her sister who was by her bedside, immediately turned to me and said, "Sir, she is in great distress of mind. Mental anxiety has kept her awake nearly all night. She has wanted very much to see you, that you might converse with her."

I was fearful that the agitation of her feelings, might seriously injure her health, and did all in my power to soothe and pacify.

"But sir," said Louisa, "I am sick and may die; I know that I am not a Christian, and oh if I die in this state of mind, what will become of me? what will become of me?" and again she burst into tears.

What could I say? Every word she said was true. Her eyes were open to her danger. There was cause for alarm. Sickness was upon her. Delirium might soon ensue. Death might be very near, and her soul was unprepared to appear before God. She saw it all. She felt it all. Fever was burning in her veins. But she forgot the pain, in view of the terrors of approaching judgment.

I told her that the Lord was good, and that his tender mercies were over all his works. That He was more ready to forgive than we to ask forgiveness.

"But sir," said she, "I have known my duty long and have not done it. I have been ashamed of the Saviour, and grieved away the Spirit, and now I am on a sick bed, and perhaps must die. Oh if I were but a Christian, I should be willing to die."

I told her of the Saviour's love. I pointed to many of God's precious promises to the penitent. I endeavored to induce her to resign her soul calmly to the Saviour. But all that was offered was unavailing. Trembling and agitated she was looking forward to the dark future. The Spirit of the Lord had opened her eyes to the truth, and by her own reflections, had led her into this state of seasonable alarm. The interview was indeed an affecting one, anxiety was depicted upon her flushed countenance, and she was restless, and groaning under the accumulated ill of body and of mind. I knelt by her bedside and fervently prayed that the Holy Spirit would guide her to the truth, and that the Saviour would speak peace to her troubled soul. Oh could they, who are postponing repentance to a sick bed, have witnessed the mournful sufferings of this once merry girl, they would shudder at the thought of a death bed repentance. How poor a time to prepare to meet God, when the mind is enfeebled by disease, when the body is restless or even racked with pain, and when mental agitation frustrates the skill of the physician. Yet so it is. One half of the world are postponing repentance to a dying hour. And when sickness comes, the very knowledge of being unprepared for death, hurries the miserable victim of delay to the grave.

(To be Continued.)

*The Religious Press.*—Much is said about the periodical press, yet comparatively few christians take advantage of it as an instrument of doing good. A large number of religious papers are patronized by the various churches, yet it is surprising how small an amount of useful original matter is contributed to them.—*S. S. Journal.*

## RELIGIOUS INTELLIGENCER.

NEW HAVEN, DECEMBER 22, 1832.

## OBITUARY.

Died, in this city on Tuesday, Dec. 18th, STEPHEN TWISING, Esq., aged 65. He was apparently in good health, and while speaking with a gentleman in the Post-Office he fell backwards, and expired without a struggle or a groan. Every effort was made by physicians and friends to rekindle the vital spark, but in vain. The wheel was broken at the cistern and the spirit had returned unto God who gave it.

The death of Mr. Twining will be severely felt in this community—and in many respects the loss is irreparable. His bereaved widow and children have lost one of the kindest and best of husbands and fathers, others too have lost husbands and fathers, but he was taken from them, in the midst of life, without a moment's warning. Yale College has lost the superintendent of her secular concerns. For many years he has filled the office of Steward in that Institution—an office of uncommon responsibilities and importance;—and no one, we presume to say, can fill it better—and none without his integrity, good judgment, experience and accuracy in business, can fill it as well. The church of Christ to which he belonged has lost an important member—an officer, in whose counsel and judgment she confided more than in that of any other man,—and a large Bible class of youth have lost their teacher. But we can not in this short notice do justice to his character. He was active and useful in all the relations of life. He was an honest man, which, as Pope says, “is the noblest work of God.”

Mr. Twining has evidently been preparing for the change that has taken place. For some time past he has been more actively engaged in his Master's service, and his Christian graces have shone with new lustre. His feelings have been unusually interested in the late revivals of religion, and for more than a year past he has instructed a large class of young men, on the Sabbath, in the precepts and doctrines of the Bible, an office for which he was remarkably qualified. He was eminently a man of business and did every thing from principle and by method. His work for time and eternity was done—and well done. He remembered the command, “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”

“And first, of dying friends: what fruit from these?  
It brings us more than triple aid; an aid  
To chase our thoughtlessness, fear, pride, and guilt.  
Our dying friends come o'er us, like a cloud,  
To damp our brainless ardors, and abate  
That glare of life which often blinds the wise.  
Our dying friends are pioneers, to smooth  
Our rugged paths to death; to break those bars  
Of terror and abhorrence nature throws  
Cross our obstructed way, and thus to make  
Welcome, as safe, our port from ev'ry storm.  
Each friend by fate snatch'd from us is a plume  
Pluck'd from the wing of human vanity,  
Which makes us stoop from our aerial heights.  
And damp'd with omen of our own decease,  
On drooping pinions of ambition lower'd,  
Just skim earth's surface ere we break it up,  
O'er putrid earth to snatch a little dust,  
And save the world a nuisance. Smitten friends  
Are angels, sent on errands full of love;  
For us they languish, and for us they die:  
And shall they languish, shall they die, in vain?  
Ungrateful, shall we grieve their hor'ring shades,  
Which wait the revolution in our hearts?  
Shall we disdain their silent, soft, address,  
Their posthumous advice, and pious pray'r?  
Senseless, as herds that graze their hallow'd graves,”

## A TREATISE ON THE MILLENIUM,

By George Bush, A. M. author of “Questions and Notes upon Genesis and Exodus.”

From the reputation of Mr. Bush and the slight attention we have given this treatise, we doubt not it will be found a work of much learning and research.

The various theories on the subject of the millenium are examined with the care and attention of an accomplished Biblical Scholar, and the somewhat novel conclusion adopted, that *the millenium is past.* Without intending to express our opinion in favor of this conclusion, we believe the attentive reader will be instructed and interested by the array of learned matter, if not convinced by the argument.

We are sorry for our guilty world if Mr. Bush can prove that the Millenium is passed; for the promise of its coming, and the twilight of the morning which already brightens the horizon, have done much to awaken christians from their long slumbers. “The millenium will come,” says another, “whenever men will learn to do right: for doing right is that which alone can constitute the millenium. But some good sort of people seem to think, that it must first come before it can do any good, to try to persuade men to do right.” We hope those who are looking for the fulfilment of prophecy will examine Mr. Bush's treatise, which can be found at Maltby's book store, and if the thousand years of the Messiah's reign on earth have passed by without our knowledge, let us wait no longer, but unite, one and all, in promoting the *latter day glory.*

[For the Religious Intelligencer.]

## RELIGIOUS DECLENSION.—No. VI.

“I have somewhat against thee because thou hast left thy first love.”—Rev. ii. 4.

Another mark of religious declension is an increasing interest in worldly business. When in a right state of heart the christian pursued his worldly business as a secondary object. He was “not slothful in business,” but his diligence sprung from a desire to honor Christ; by putting to shame the sluggard, to support himself and dependents, and to do good. He redeemed in some useful employment all that time which others spent in vain company, in idle conversation, and in parties of pleasure. But while he was diligent in his worldly business, his great business was to do good. It was for this he lived, and everything was subservient to this. Duty made him diligent in his business, but his *delight* was in religious duties. He kept the world under his feet. He was not anxious to lay up treasure against “a rainy day;” he could trust the Lord for that. To talk of bargains and speculations, the rise and fall of stocks and goods, and prospects of future trade, he felt to be unworthy a disciple of Him whose kingdom was not of this world. Christ and salvation, the treasures of grace and the crown of life, filled his mind and won his heart, so as to leave no room for the world.

But when he leaves his first love, the world takes the place of Christ, and crowds out the despised Nazarine from his heart; He now *loves* his business. If it thrives, if “his corn and his wine increase,” it rejoices his heart; if he is unsuccessful he is filled with anxious cares and many troubles. His business now drives him. It infringes on his secret and family devotions, and keeps him from the prayer meeting and the society of the godly. It sticks close to him in all his waking hours, it occupies his dreams, it encroaches on the Sabbath, and even follows him to the sanctuary, presenting to the eye of the searcher of hearts, the buyers and sellers, and many changers in the house of God. He seldom, if ever, gets away from his business in any religious duty; in them all, business enters, and he instinctively and greedily returns to his business as soon as his religious duties are hurried through. The world has full



possession of his heart, and all his religion is contained in his conscience. Were it not for that troublesome monitor he would probably give up even the appearance of godliness.

Another mark of religious declension is a growing inclination to talk and read of worldly news. Once he delighted in revivals of religion, and read, and heard, and spoke of the glorious triumphs of the King of kings with intense interest. He felt no desire to hear of the revolutions of empires, or of bloody battles and glorious victories. He took little interest in the politics of the day, for he felt that to promote vital piety by prayer and religious effort was his field of influence; and that nothing but revivals of religion and the conversion of wicked men would save their souls, and the country from ruin.

But now he reads the news of the day with avidity. His newspaper occupies more of his time, and is far more interesting than his bible; and though he can find but little time to spend in his closet, he can spend hours in circles where politics and the news is the theme of conversation. He remembers political meetings and caucuses when the prayer meeting is forgotten.

A love of display in dress and equipage is another mark of religious declension. Once it was a matter of small concern. If his dress, his furniture, and mode of living was decent it was enough. Plainness was congenial to his feelings, and seemed appropriate to a follower of Him who had not where to lay his head. A good example in these matters he regards as a duty. He knew that pride lurked with peculiar tenacity in these things, and he was anxious to manifest his conviction that such vanity was degrading to an immortal mind, and destructive to souls. The female disciple forgot her ruffles and her jewelry. Gold, and pearls, and brodered array were a contemptible adorning compared with a humble mind and a holy heart. She looked at Christ so much, and saw him so glorious, that she was ashamed to look at her polluted self; and her glass was well nigh forsaken.

But as Christ is forsaken, self is exalted. As heavenly glories fade away, the glories of earth gather brightness. Dress and equipage now grow in importance. "It is necessary to be like one's neighbors, and religion does not consist in being singular." The female resumes her gowaws and baubles. She looks into her glass more than into her heart, and spends more time and thought in admiration of her pretty self, than of the Saviour of sinners.

Religious declension is sometimes marked by an unwillingness to have their situation laid open, and self denying duties pressed upon them. While in a right state of feeling, he desires to know his duty, that he may do it. "Lord what wilt thou have me to do" is the language of his heart, and conscience being tender, he fears that he shall neglect his duty. If reproved for unfaithfulness, he receives it meekly even if undeserved, as intended for his good and for the good of the cause of Christ. He loves to hear the most pungent preaching which points out the self denying duties of the christian, and thinks that the test of discipleship cannot be drawn too close.

But when he has wandered away from Christ, he either hears such preaching with the indifference of one who is not to be moved by it, or if conscience will not let him sleep, and he is determined not to repent and do his duty; he is filled with wrath at the preacher, or the christian friend who thus troubles him. He cavils and objects to the truth, and endeavors to quiet conscience by perverting it. He will often evade the presence of such a christian, or keep away from meetings where such ministers preach. In this state of mind many persons adopt such views of God's sovereignty, as tends to quiet them in their sloth and guilt. They make man a machine, and God the author of sin. They are very fond of that kind of preaching which teaches them to be resigned to "wait God's time" to revive his work. They are so humble, and so insignificant in their own eyes, that they can heartily rejoice that God reigns and can carry on His work without them. (Most awful hypocrisy and wickedness.) If urged to "convert sinners from the error of their ways," and to "pull them out of the fire," they say they can't do any thing until God pours out his Spirit upon them. Thus conscience is lulled to sleep, the truth of God's word most awfully perverted; and sinners are suffered to perish.

Dear reader, are any of these marks found upon you? Does conscience say "thou art the man." Oh then my friend, you have reason to fear that you are not merely a backslider from Christ, but that you have never known the way of life, and will be soon cast out as a "wicked and slothful servant into outer darkness, where is weeping and gnashing of teeth."

T. A. J.

## A RESOLUTION.

*I am resolved. by the grace of God, to walk by faith, and not by sight, on earth, that so I may live by sight, and not by faith, in heaven.*

The reason why I am so much taken with the garnish and seeming beauty of this world's vanities, so as to step out of the road of holiness to catch at, or delight myself in them, is only because I look upon them with an eye of sense. For could I behold every thing with the eye of faith, I should judge of them not as they seem to me, but as they are in themselves, *vanity and vexation of the spirit*. For faith has a quick and piercing eye, that can look through the outward superficies, into the inward essence of things. It can look through the pleasing bait to the hidden hook, view the sting, as well as the honey, the everlasting punishment, as well as the temporal contentment there is in sin. It is, as the Apostle very well defines it, *the substance of things hoped for, and the evidence of things not seen*. Heb. xi. 1. It is the substance of whatsoever is promised by God to me, or expected by me from him: so that, by faith, whatsoever I hope for in heaven, I may have the substance of upon earth; and it is the evidence of things not seen, the presence of what is absent, the clear demonstration of what would otherwise seem impossible: so that I can clearly discern, as through a prospective, hidden things, and things afar off, as if they were open, and just at hand. I can look into the deepest mysteries, as fully revealed, and see heaven and eternity as just ready to receive me.

And oh! could I but always look through this glass, and be constantly upon the mount, taking a view of the land of Canaan, what dreams and shadows would all things here below appear to be! Well; by the grace of God, I am resolved no longer to tie myself to sense and sight, the sordid and trifling affairs of this life, but always to walk as one of the other world, to behave myself in all places, and at all times, as one already possessed of my inheritance, and an inhabitant of the new Jerusalem: by faith assuring myself, I have but a few more days to live below, a little more work to do, and then I shall lay aside my glass, and be admitted to a nearer vision and fruition of God, and see him face to face.

By this means, I shall always live, as if I was daily to die; always speak as if my tongue, the next moment, were to cleave to the roof of my mouth; and continually order my thoughts and affections in such a manner, as if my soul were just ready to depart, and take its flight into the other world. By this means, whatsoever place I am in, or whatsoever work I am about, I shall still be with God, and demean myself so, as if with St. Jerome, I heard the voice of the trumpet crying out *Awake, ye dead, and come to Judgement*.

And thus, though I am at present here in the flesh; yet I shall look upon myself as more really an inhabitant of heaven, than I am upon earth. Here I am but as a pilgrim or sojourner, that has no abiding city; but there I have a sure and everlasting inheritance, which Christ has purchased and prepared for me, and which faith has given me the possession of. And therefore, as it is my duty, so will I constantly make it my endeavor, to live up to the character of a true Christian, whose portion and conversation is in heaven, and think it a disgrace and disparagement to my profession, to stoop to, or entangle myself with, such toys and trifles, as the men of the world busy themselves about; or to feed upon husks, with swine, here below, when it is in my power, by faith, to be continually supplied with spiritual manna from heaven, till at last I am admitted to it. And that I may awe my spirit into the performance of these, and all my other resolutions.

Bishop Beveridge.

From the New York Evangelist.

## VALUE OF INFIDELITY AS A REFORMING PRINCIPLE.

Continued from page 434.

We know there are some intelligent individuals in this city, who formed high expectations of good to result to the public from the labors of Frances Wright and Robert Dale Owen. Such persons are invited to look at the issue. If your family physician had been equally unsuccessful in a case where he had so fully vaunted his competency, would you trust him any further? We say it without the possibility of contradiction, that infidelity as introduced by Frances Wright and Robert Dale Owen, that is, as a meliorating or reforming principle, has accomplished absolutely nothing in this city. The proud remain as proud, and the oppressor as oppressive, as before; the poor are no richer, nor the rich more bountiful through its influence; the children of want have not been relieved, nor the children of vice reclaimed; neither orphans nor widows are provided for; neither adult profligates nor juvenile delinquents reformed; neither prisons, hospitals, nor almshouses are either built, sustained, or improved, by its influence; neither the structure nor the appearance of society is altered: These zealous and talented reformers have come among us, in the most propitious season possible for their object, they have had every advantage that reformers ever had, they have spent their strength, they have gone, and society is as little affected by their labors, as the smooth surface of your lake, is affected by the pebble which a child dropped into it yesterday.

It is manifest, therefore, in the first place, that they were greatly deceived in regard to the effect produced by their labors, in the more prosperous part of their career. The twenty thousand infidels who were claimed in New York, were not converts from the belief of Christianity to the belief of atheism, by the preaching of Frances Wright. The proof is conclusive, in the single fact, that nothing has been done. When men change their principles they change their conduct. If these twenty thousand had previously been believers in Christianity, and had been regulating their lives on the principle that Christianity is true, and then had been led to renounce this belief, it is plain they would have begun immediately to act upon the belief that Christianity is not true. That would have been a sort of atheistical regeneration. But we find these people continued to act just as they did before. The utmost that they can claim in this respect, with propriety, is that those who were concealed unbelievers before, were induced to come out more boldly and show themselves. Or in other words, they brought out so many hypocrites, who hitherto had passed under a different character. If there was any difference produced it was only in degree. They had hitherto lived as if the Bible was not true; and now they truly lived more and more as if it was not true. This is the reason why Frances Wright was "disappointed" in regard to the obedience and efficiency of her professed followers.—She had not made them infidels. All they wanted of her was to assist in relieving their consciences a little more from the troublesome claims of religion. They never meant to put on her yoke instead of Christ's, and obligate themselves to live and labor for carrying into effect her plans of improvement, as Christians do the plans of their leader.

We would not, by all these remarks, convey the idea, that the labors of Frances Wright and Robert Dale Owen have produced no effects. It cannot be believed that two persons of acute and cultivated intellects should labor upon the public mind with such unwearied industry, for such a length of time, and with so great advantages for producing an effect, and yet leave no impression whatever. We have hitherto been confining our attention to the good they have done, in order

to ascertain the "value of infidelity as a reforming principle." To complete the picture we should turn over the leaf, and trace the evil it has done, as accurately as we can the good it has done. It is impossible but that some of their proceedings and principles should do hurt, when diligently pressed upon the public mind. There are few persons who can render themselves familiar with such things, and not get their own souls in some degree debased and assimilated to them. "Can a man take coals of fire in his bosom and his clothes not be burned?" It cannot be but that the manner in which Frances Wright was wont to inveigh against the restraints of the marriage bond must have produced an effect on the minds of some husbands; and wives too, if any wife could so far have forsaken the dignity of her station as to hear. How many there are, who have been determined by the precepts and the example of such a teacher, to follow the dictates of a lust for change, and have decided that to unite one man to one woman for life is an injurious restraint, can never be disclosed, fully, in this world. Facts however are beginning to develop themselves, which show already a melancholy catalogue of families now broken up or rendered wretched, whose miseries commenced with the lectures of Frances Wright. Her sophistries and her alluring descriptions, have furnished weapons for the seducer of female innocence, while they have unhinged the principles of his victim. The philosophy of materialism, as taught by Robert Dale Owen, has weakened the sense of accountability and blame in many unsettled minds, and prepared them to adopt the practical principle that inclination is irresistible, and temptation a sufficient apology for crime. In a state of society so free as ours, where the laws are so feeble, and where conscience is the principal restraint upon human passions, every thing is evil which mitigates the sense of wrong in transgression, or weakens the hold of conscience upon the soul. Powerless then as our new reform has shown itself, in ameliorating the condition of society, we cannot doubt that its abettors have much to answer for, in regard to the destruction of individual character and happiness.

Thus far we have pursued our inquiries, without any reference to the question whether infidelity is true or not. But the views we have given afford a small degree of presumptive evidence that it is not true. Truth is the medicine of the mind, as well as its food. And if infidelity were true, it would not fail to make those better who sincerely adopt it. Now we have waited long, and in vain, to find a single individual who has been changed for the better, by renouncing Christianity for infidelity. And we have seen that the latter is wholly inert to produce any beneficial change in the condition of society in general. It follows therefore, irresistibly, that infidelity is false.

The reason why Christianity ever fails of doing good is, the reluctance of men to embrace it. But from the experiment which has been made in New York, this cannot be alledged as the reason of the failure of infidelity as a principle of reform. People are ready enough to embrace it, but it does not make them any better. If infidelity gave a true delineation of man's constitution and condition, and traced his wretchedness to the true causes, and pointed out the true remedy, its adoption would inevitably be attended by a beneficial change. But in fact, the only practical use which the converts of infidelity make of their new principles, is to satisfy themselves, as far as possible, that in their own case no change is needed. They throw off the blame of their misery either upon God, or nature, or chance, or religion, or government, or their fellow men. None is taught to make the application of the besom at home, or to begin the reformation of the world by reforming himself. The impotency of infidelity is therefore a tangible demonstration of its falsity. It is one which the weakest mind can feel, and which the most profound can only appreciate more deeply. The more

it is examined the more it will weigh, in an impartial mind.

If we could suppose that any thing we should write would ever meet the eye of Robert Dale Owen, we should be inclined to say a few words to him personally, respecting his future course. He is about becoming a fellow citizen with us of the only free country on earth. He has an active mind, which ought not to be confined in its operations to the precincts of a farm.—He has talents, of several kinds, which peculiarly fit him to be a useful, as well as an influential citizen.—We might express some feelings, which cannot but rise in the heart of a Christian in contemplating his past history. But we do not suppose he would care about knowing every thing which we are wont to tell to an unseen Being, who we suppose listens to our voice in retirement. We cannot help sometimes recalling the case of a talented, educated, and high-minded "young man," who was led in a very remarkable manner to preach the faith he had once labored to destroy. But we should wish to address Robert Dale Owen simply in the character which, we doubt not he himself would wish to bear in the estimation of his fellow citizens of the U. States. That is, as a philosopher, a patriot, a philanthropist, an honest man. In one word, as a good citizen. We do not doubt that he wishes to see mankind happy, and wishes to improve the state of society in his adopted country.

Let him not be dismayed then, by the failure of his previous attempts. A visionary or a pretender might give it up after two experiments. A true philanthropist would re-examine the ground, and see if it is not possible to try some other means. Robert Dale Owen has failed of producing any change in society by his labors in New York. His failure has not arisen from the want of talents adapted to act upon the public mind, nor from the want of industry. Nor has he failed, because any beneficial changes in mankind are impossible and hopeless. For during the four years we have been considering, many beneficial changes have actually been produced both in individuals and bodies of men, by other influences. The sole ground of this failure is the adoption of a single wrong principle, **THAT THE BIBLE IS NOT TRUE.** This principle, carried out, has led him into all his practical errors in regard to a reformation. Under this, as we have seen, he formed a plan of operation, which would not work, because it was not adapted to the condition of mankind. Let him now obey the soundest philosophy, and allow experiment to outweigh theory. Instead of abandoning the idea of doing good to the world, let him now, for once, make an experiment equally decisive, upon the principle that **THE BIBLE IS TRUE.** And from this starting point let him proceed, with his characteristic industry and ability, to put in operation the means of human amelioration which grow out of this principle. Let him act as if the Bible was true; and if he is not content to tread in the steps of Brainerd, of Evans, of Buxton, of Raikes, or any other Christian reformer of modern times, let him, like Paul, strike out a path of his own, worthy of his inventive mind. Let him follow it out, as if the Bible was true, so long as he lives. And we are perfectly sure that instead of spending four years of incessant trial and having to report that "nothing has been done;" in less than one year he shall have thousands, and in ten years millions of grateful hearts to rise up and bless him. And when he dies, whole continents shall hallow his memory.

[To be Continued.]

#### INSTALLATION AT BOSTON.

On Wednesday evening, the Rev. Joel H. Linsley was installed as the Pastor of the Congregational Church in Park street. After the performance of an anthem, the introductory prayer was offered by the Rev. Mr. Blagden; the sermon was by Prof. Stuart, of Andover Theological Seminary, from 2 Cor. iv. 8;

Charge by the Rev. Dr. Jenks; Right Hand of Fellowship by the Rev. Mr. Fairchild; Address to the church and congregation by the Rev. Dr. Codman; and Concluding Prayer by the Rev. Mr. Winslow.

Prof. Stuart's discourse gave a lively description of the personal and relative trials of a minister of the gospel, and especially those of a stated Pastor. His labors, when faithfully performed, are inferior to those of no professional men. In reference to his personal trials, the power of indwelling sin was considered to be one of fearful prominence. Its deceitfulness, and the advantage which it gives the common enemy to harass the Minister and frustrate his salutary professional influence, was treated at large. The trials arising from captious, though well meaning parishoners, and the difficulty of satisfying their conflicting tastes, were perspicuously presented.

But although the duties and the trials of the Minister were arduous, both to the body and the mind, the Professor did not leave the pastor to despair of their performance. He adverted in an encouraging manner, to the grounds of support, in the kind attentions and fervent prayers of an affectionate church, but above all, in the promised aid and constant presence of Christ.

We were pleased with the decided manner in which the Professor exhibited the privilege of the Pastor to insist on his right to the hours of study, and the duty of his congregation not to intrude on those hours by their visits, except in case of sickness or of death. The forenoon he considered the Pastor's most favorable season of preparation for the pulpit, and as the time not to be invaded.

The occasion was one of peculiar interest, from the manner in which all the exercises were performed; and we hope the connection thus pleasingly commenced, will be felicitous to the church and congregation, a blessing to our city, and an honour to the Redeemer's cause.

Christian Watchman.

#### HOME MISSIONARIES.

The Rev. Dr. Wilson, of Cincinnati, editor of the "Standard" of the old school, says,

"It is not prediction, but a matter of solemn and indubitable calculation, that the Presbyterian churches will never possess purity nor enjoy peace, till the AGENTS and MISSIONARIES of the American Home are KEPT OUT OF OUR CHURCHES AND PRESBYTERIES. 'Know ye not that a little leaven, leaveneth the whole lump.'"

As a comment on this important text, we subjoin the following letter from the Rev. Abalom Peters, Secretary of the A. H. M. Society, who is now on an agency at the West.

#### LETTER I.

CINCINNATI, O. Nov. 7, 1832.

Rev. B. H. Rice, D. D. Associate Sec'y. of the A. H. M. Society.

My dear Brother—Though far from my beloved family and the endearments of home, I bless God for that providence which has directed me for a season, to the "great West," and you to the office which you now sustain. Our work, both there and here, if we pursue it with a right spirit, has less of earth in it than heaven.—"There is joy in the presence of the angels of God over one sinner that repenteth." How much more over the ten thousand who were hopefully converted during the last year, under the ministry of the 500 missionaries of the A. H. M. S.—And we cannot doubt, that the Father of Mercies approves of the efforts of his people to extend the knowledge of his salvation. When I reflect upon the extraordinary blessings with which he has crowned the operations of our society, especially on the field from which I now address you, my heart is full, and I feel that it is good to be here, to behold what God hath wrought by us. To have rendered essential aid to nearly 500 congregations and missionary districts, in the support of 260 ministers of the



Presbyterian church in the western states, a large proportion of whom have been directed to this field by the encouragement afforded through the A. H. M. S. and all this within the short period of six years and six months, is a result, both in its magnitude, and the rapidity of its accomplishment, far surpassing the most sanguine expectation of the founders of the institution by which it has been effected. But this announcement does but begin to tell the story of its benefits. Thousands of souls have been converted on this field, tens of thousand children and youth have been gathered into Sabbath schools and Bible classes, and hundreds of thousands of the population of these states have been furnished with the stated ministry of the gospel, who otherwise might have remained destitute. Thus, in connection with what others have done, both of our own and other denominations, a foundation has been laid deep and broad, in many portions of the West, on which to rear the house of the Lord. Though the work accomplished on this field is small, in comparison with what remains to be done, yet a beginning has been made, on which faith may plant her foot, and lift up her voice and sing,

"The Lord will raise Jerusalem,  
And stand in glory there."

If it were possible, my dear brother, I would desire that you and every agent of the Home Missionary society, and every contributor to its funds, in the older states, might step across the Alleghenies, and hold a communion season with our brethren in the West. That portion of the population who have learned to value religious institutions as the only hope of their country, as well as of their souls, and especially the churches which have been built up under the labors of our missionaries, and now enjoy their faithful ministry, often speak of the benefits which they have received, in terms which are new to those who have never known from experience what it was to be destitute. And then to hear the chief of the fathers, who are ancient men, recount the trials and privations of their younger days, when the great valley had but just begun to be reclaimed from the wildness and solitude of savage life; and aged mothers too, who nursed their babes in the wilderness, with none to break to them the bread of heaven, makes the brief history of this wonderful country, which you have read at a distance, a most interesting reality. Such fathers and mothers still live. The ardor of worldly enterprise, the prospect of gain, the defence of their country, or other causes, led them to these wilds before I was born. They tell me how New York and Philadelphia and Boston appeared fifty years ago. Now they have cities almost as large in the west, and eleven states and parts of states, with a population of four millions, have come into being under their eye. They know, particularly, what it is for a community to begin to be, in a land not inhabited by civilized man; and when they draw the contrast between the West as it is, and the West as it was, the christian philanthropist is irresistibly impressed with the double value of those institutions which have combined to pour the light of spiritual life upon so many portions of this extended territory. Could the friends of Home Missions visit but a part of the congregations to which their contributions had furnished the stated ministry of the gospel, and hingle with only a few of the thousands who sit under the preaching of our missionaries, they would return to their farms and their merchandize with a ten-fold warmer design to make them subservient to the promotion of this twice blessed charity.—Could the ministers of the churches in the older states witness, with me and the brethren who have planted in the West, the good which has been effected, and the wide field which remains yet to be occupied, and hear the appeals which we hear from the lips of the destitute, they would reiterate them with burning zeal to their churches. There would then be no lack of agents to solicit funds

for the benevolent work of the A. H. M. S. and no lack of contributions. Every minister would say to his people, and every christian to his brother, "*Let us rise and build.*"

But many brethren in the ministry, and others, on whose efforts and donations much of the success of this enterprise depends, cannot even visit the fields on which their charities have been or may hereafter be bestowed. In ten thousand instances they will never hear the grateful returns from the one, nor the supplicating appeals from the other. They will depend on statements of their agents, to whom they have intrusted the distribution of their beneficence; and as it is a part of the object of my present tour, to collect and communicate information, I hope to be faithful to my trust. My purpose, as approved by yourself and the executive committee is to visit, as extensively as shall be practicable in the coming five months, the valley of the West, and return through the southern states. And I trust that the prayers of many who love the cause in which it is my privilege to labor, and the protecting care of the invisible God, will continue to be my shield against fear, "for the terror by night and the arrow that flieth by day."

After leaving the city, Oct. 21, my journey through the state of New York was rapid, affording me but a few hours at the meeting of the Synod of Utica, a Sabbath at Auburn, where I addressed the two Presbyterian congregations on the subject of missions, and a day at Geneva on which the "Western Agency" convened and transacted some business, the particulars of which have been communicated. The spirit and good judgment with which those excellent brethren have hitherto prosecuted their work, were manifested in their arrangements for vigorous efforts hereafter; and I trust they will not fail to sustain the responsibilities they have assumed.

On the 10th, I met the Synod of Genesee, at Rochester. My address on the subject of Missions, was cordially received, and a resolution adopted, commending the object of the A. H. M. S. to the patronage of the churches. Two brethren of that Synod have agreed to serve as agents for a short time, by which, and other arrangements adopted by the agency at Geneva, it is hoped that the efficiency of the churches in western New York will be increased.

Sabbath day, October 24th, I spent at Lockport, where many of the members of the church in that place remember, with the warmest feelings of gratitude, the aid afforded them, nine years ago, by the United Domestic Missionary Society, in support of their first minister, Rev. Aratus Kent, now our missionary at Galena, Illinois. It was delightful to stand upon that spot, where the blessing of God had so signally honored our instrumentality, that, in less than four years from the commencement of the labors of our missionary, a numerous church had been organized, a convenient house of worship erected, an adequate support for their minister raised, and the whole amount of aid which they had received from the society refunded. Up to the present time, they have been prospered in spiritual things, and have continued to be efficient helpers of the cause. But their hearts were peculiarly awake on my arrival. Only two weeks before, Mr. Kent had spent the Sabbath with them, on his way to the far west, it being his first visit to his beloved flock since he left them in 1836. They received him with the liveliest tokens of affection, and I need hardly add that they were prepared by his visit, and the remembrance of former days, which it had awakened, to listen with more than candor to my appeal. There are many, I trust, in that church, of whom it may be said, sooner will their right hand forget its cunning, than they the cause of Home Missions.

From Lockport I proceeded with all possible despatch to the central part of this state, stopping only a few hours at Buffalo and Cleveland, and reached the Sy-

nod of Ohio, on the 19th, which was in season at Lancaster. Nearly one half this body are, or have been missionaries of our society. I was received with great cordiality by these brethren, and was gratified to learn, from their discussions, and the information communicated, that, since my visit here, in 1829, an encouraging advancement had been made in the attachment of this synod to the cause of Home Missions, and in the ability of the churches to aid in it. After my address on the subject, several brethren present pledged the amount of \$500 on behalf of their people, to be contributed to the A. H. M. S. provided an agent could be sent to address them. Two agents were accordingly designated, the Rev. Messrs. Van Deman and Spaulding, who, it is hoped, will spend from two to three months each, within the bounds of that synod, and present the object to each of the congregations disposed to hear, and to co-operate with us in this blessed work. The devoted and evangelical spirit manifested by the brethren whom we have sent to this field, and the estimation in which they are held by the fathers and brethren who were here before them, afford pleasing evidence that our committee have not bestowed in vain the charities of the churches. I have seldom attended a more interesting meeting, and left it with a deeper conviction than I ever before felt, that our labor is not in vain in the Lord.

After visiting Columbus and some other places, I arrived at Cincinnati on the 27th. Of the success which has attended my labors here and in the vicinity I may speak in a future communication. I have only time to add, that the cholera has been here in great terror, and for a few days was more destructive than in New York in August last. But it has now nearly disappeared, as we trust, not to return. It is still, however prevailing at many places on the Ohio and Mississippi rivers. May the Master whom we serve protect both you and me, and our beloved associates, and make us all faithful unto death,

I remain yours in the bonds of the gospel,

ABSALOM PETERS, Cor. Sec. A. H. M. S.

## Temperance Reform.

[From the Temperance Recorder.]

### TEMPERANCE DISCOURSE.

(Concluded from p. 462.)

"If an ox gore a man or woman that they die, then the ox shall be stoned—but the owner shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in; but that he hath killed a man or woman, the ox shall be stoned, and his owner also shall be put to death.—Exodus xxi. 28, 29.

2d. Hath this been testified to the owner? or are the makers and retailers aware of its effects? The effects are manifest, and they have eyes, ears and understandings as well as others. They know whatever profit they make is at the expense of human life or comfort; and that the tide which is swelled by their unhallowed merchandize, sweeps ten thousand yearly to temporal and eternal ruin. But this is not all. The attention of the public has of late been strongly turned to this subject. The minds of men have been enlightened, and their responsibility pressed home upon them. The subject has been presented to them in a new light, and men cannot but see the absurdity of reprobating the tempted while the tempter is honored—of blaming drunkards and holding in reputation those whose business it is to make drunkards. But are the makers of ardent spirit aware of its effects? Look at the neighborhood of a distillery—an influence goes from that spot which reaches miles around—a kind of constraining influence, that brings in the poor, and wretched, and thirsty, and vicious. Those who have money bring it—those who have none bring corn—those who have neither bring household furniture—those who

have nothing bring themselves and pay in labor. Now the maker knows all these men, and knows their temperament, and probably knows their families. He can calculate effects; and he sends them off, one to die by the way, another to abuse his family, and others just ready for any deed of wickedness. Will he say that he is not responsible, and, like Cain, ask, "am I my brother's keeper?" He knew what might be the result, and for a mere pittance of gain, was willing to risk it. Whether this man should abuse his family, or that man die by the way, so his purpose was answered, he did not care. The ox was wont to push with his horn and he knew it; and for a little paltry gain he let him loose; and God will support his law in all its extent, by holding him responsible for all the consequences. But a common excuse is, that "very little of our manufacture is used in the neighborhood; we send it off."

Are its effects any less deadly? In this way you avoid seeing the effects, and poison strangers instead of neighbors. What would you say to a man who traded in clothes, infected with the small pox or cholera morbus; and who should say by way of apology—that he sent them off—he did not sell any in the neighborhood. Good man! he is willing to send disease and death all abroad! but he is too kind hearted to expose his neighbors. Would you not say to him, you may send them off, but you cannot send off the responsibility. The eye of God goes with them, and all the misery which they cause will be charged to you. So say we to the man who sends his spirit off.

"But if I do not make it, somebody else will." What sin or crime cannot be excused in this way? There is a market for slaves, and if I do not go to the coast of Africa and steal them, somebody else will. If I do not rob or cheat that man, somebody else will. Is it a privilege to bear the responsibility of sending abroad pestilence, and misery, and death?

"Our cause is going down," said Judas, "and a price is set upon the head of our master; and if I do not betray him somebody else will. And why may not I as well pocket the money as another?" If you consider it a privilege to pocket the wages of unrighteousness, do so. But do not pretend to be the friend of God or man, while you count it a privilege to insult the one and ruin the other. This is the most common excuse for retailing. "I wish it were banished from the earth. But then what can I do?" What can you do? You can keep one man clear; you can wash your hands of this wretched business. And if you are unwilling to do that, very little reliance can be placed on your good wishes. He that is unjust in the least, is unjust also in much. I can hardly conceive any thing more inconsistent with every generous feeling, every noble principle, than retailing ardent spirit at the present day. The days of ignorance on this subject have passed by—every man acts with his eyes open. Look at the shop and company of the retailer. His principal furniture is a barrel, two or three bottles and a half a dozen glasses. He has a few other things just for a show, brooms, earthen-ware, tobacco, &c. The inventory is soon made. I say he has a few other things—for even he is ashamed to appear as a dealer in spirits only. His shop needs no sign—every drunkard knows it as it were by instinct. And even the blind might discover it by infallible tokens, and the company is a combination of all the shameless and abandoned. And there stands the retailer in the midst of dissipation, and human nature, in its last stages of earthly wretchedness, in all its degraded forms and filthy appearances, surrounding him. And his whole business is to kindle strife—to encourage profanity—to excite every evil passion—to destroy all salutary fears—to remove every restraint, and to produce a recklessness, that regards neither God or man—and how often in the providence of God is he given over to drink his own poison, and to become the most wretched of this wretch-

ed company. Who can behold an instance of this kind without feeling that God is just to him. "He sunk down into the pit which he made, in the net which he hid in his own foot taken."

When we think of the years he has spent in this service, the quantity he has scattered abroad, and the misery he has caused, who can calculate the responsibility? And who would envy him, even though he had accumulated a fortune; or who would take his gains, burdened with all this responsibility? But some one will say, "I neither make it nor sell it." But you drink it occasionally, and your example goes to support the use of it. You see its tremendous effects, and yet you receive it into your houses, and bid it God speed. As far as your influence supports it and gives it currency, so far are you a partaker of its evil deeds. If you lend your influence to make the path of ruin respectable, or will not help to afflict disgrace to that path, God will not hold you guiltless. You cannot innocently stand aside and do nothing. A deadly poison is circulating over the land, carrying disease and desolation and death in its course. The alarm has been given—a hue and cry has been raised against it. Its deadly effects have been described, seen, felt. Its victims are of every class; and however wide the difference in fortune, education, intellect, it brings them to the same dead level. An effort has been made to stay the plague; and a success surpassing all expectation has crowned the effort.—Still the plague rages to an immense extent. What will every good citizen do? Will he not clear his house, his shop, his premises of it? Will he not take every precaution to defend himself against it, and use his influence and his exertions to diminish its circulation, and thus diminish human misery? If he fears God or regards man, can he stop short of this? Can he, in the plenitude of his selfishness, stand up and say, "I'll make no promises—I'll not be bound—I am in no danger?" If he can say this and stand aloof, shall we count him a good citizen? I speak as unto wise men: judge ye what I say.

[From the Temperance Recorder.]

#### AN EXCUSE REMOVED.

Many persons who in truth are friends of the temperance reform, and who rejoice to see its advancement, are nevertheless deferred from uniting with temperance associations and giving their pledges of total abstinence, for reasons which to them, appear unanswerable and not easily removed. The most formidable of these reasons, and the one which affects the most important portion of American citizens, and thus proves of the greatest injury to the work of reform, is made by farmers and persons who are under the necessity of employing laborers. It has so long been the custom for employers to furnish those whom they employed with ardent spirit, that the latter have come to regard this as a necessary part of the agreement under which they labor. And this has arisen from the erroneous idea under which men in general have labored for years, that some stimulus other than food was needed for those who were exposed to fatigue from great exertion. Instances, not a few, might be named in which farmers and others have found real difficulty in obtaining men to aid them even in harvest, unless spirit could be furnished; and the anticipation of some such difficulty has prevented many from joining the temperance society.—For the benefit of such I will suggest a few considerations.

1. It is now an established point, conceded by all, (tipplers and drunkards excepted) that the healthy human system has no need, under any circumstances, of ardent spirit, any more than it has of arsenic or laudanum.

2. Experience has proved in ten thousand instances, that men who labor without ardent spirit, will do more and better work in a given time, than those who use it

even moderately. Men who in harvest depend on ardent spirit for strength, have been found to take the bush before night, while those who did not use it sustained the fatigues of the day without difficulty.

3. All admit the custom of furnishing spirit to laborers to be a bad one, and attended with no good reason to justify or redeem it. It is injurious to all concerned; and every man in community whose heart has not become callous to the claims of reason and of humanity, is sacredly bound by duty to himself, his family and his fellow men, to come at once to the ground of total abstinence.

4. The employer has always the advantage of the employed, in regard to the price given for labor, and the articles furnished for food or drink. Unless he chooses, he is under no obligation to employ any man unless he will submit to such terms, as candor and justice decide are equitable and proper. And candor and justice never will decide, that the laborer shall be furnished by the man who employs him, with that which is morally and physically injurious. Once more.

5. The temperance reform has now advanced so far, and so much light is thrown into society, that even the drunkard is ashamed to refuse to labor without being furnished with ardent spirit. In this respect the reform has reached even him, and influences his conduct. Very many instances corroborative of the truth of this remark have come to the knowledge of the writer, and it is presumed can be recollected by many others.

Thus self-interest and duty, both combine to require all persons to contribute their influence and exertions to destroy a practice which has had its origin in wrong views and misconceptions. And let the trial only be made, and all difficulty will vanish; all classes of society will be benefited, and our country speedily relieved from a most overwhelming evil. J.

In the parish of North Haven, a few miles from this city, there has been manufactured and carried to market the present season, more than 13,000,000 of bricks; 2,200,000 of this number have been made entirely without the use of ardent spirits. A few years ago it was thought to be impossible to procure hands to perform this arduous work without giving them as much rum as they would drink. Indeed, many sober men thought that spirit was absolutely necessary for those who tended a brick-kiln or a furnace. But the worthy Temperance Reformers at North Haven find no difficulty in obtaining the best of help, who perform more labor than their neighbors, with all the aid they can obtain from alcohol.—ED. REL. IST.

## Rebials.

### BOXFORD, MASS.

Dear Sir—I hasten to inform you of the blessed results of a protracted meeting in Middleton, Mass. which has just terminated.

For half a century the church in this town has been in a cold Arminian state, and like many others in this commonwealth, has degenerated into Unitarianism and Infidelity. Still it seems even here God has had a seed to serve him.—The minister that had served this church for many years being dead, the principles of Infidelity, Unitarianism, and Universalism, which had long been hid, through, perhaps, delicacy; burst forth with uncontrolled fury.—The church was broken up, and the few, who held to orthodox sentiments and practice, separated from the mass of Infidelity, that now plainly appeared in the majority of the church. These formed themselves into a church, built a house of worship, gave up without contention their right in the old house and went forward in the performance of duty, as they hope and trust, God di-



rected them. Such are the outlines of the history of the affairs of this people, rendered important and interesting by the same issue of their exertions and prayers. Last week this little praying church called the neighboring ministers to assist them in a protracted meeting. A large concourse of people assembled, and prayer was made without ceasing for the salvation of the impenitent. The preaching was solemn, plain and pointed to the case of those without hope—the effect was very apparent, the Holy Spirit descended and remained on the congregation, and when the meeting closed, which lasted four days—there were fifteen hopeful converts. The work of God's grace still continues, and there is at this time, more than 20 rejoicing in hope, that they have an interest in Christ. The whole work progresses with stillness and deep feeling, we hope God will continue to display his power and love—nothing else will convince the obstinate hardness of the impenitent!

A protracted meeting has lately been held in New Rawly, which has resulted in the hopeful conversion of many souls. In Topsfield a protracted meeting was held last week, at which a few have obtained hope. But this meeting is especially worthy of notice on account of its effects on professors of religion. Many christians have observed that they had never enjoyed so continued a season of refreshing, in their own souls. At other like meetings their minds have been led to the condition of others, but at this meeting the church have been peculiarly refreshed. Thus God is with his people—How Gracious! How Good! how infinitely full of kindness and mercy!

The Rev. A. N. Cunningham, of Montgomery, Ala. has favored us with the following account of a highly interesting Camp-meeting, which he attended while on a visit in East Tennessee.—*S. Rel. Tel.*

#### A CAMP-MEETING.

Jonesboro', Washington Co. E. }  
Tennessee, November 1st, 1832. }

Rev. and Dear Sir,—Permit me to present to the religious public through the medium of your paper, the results of a Presbyterian Camp-meeting which I had the privilege of attending, at Salem, Washington county, East Tennessee. It commenced on Friday the 18th, and closed on Monday the 28th of October. Shortly after its commencement the unusual interest and solemnity which pervaded the assembly evinced the presence and power of the divine Spirit. As the meeting advanced, the interest increased, until scarcely a careless individual could be found on the encampment. Many who before appeared gospel-hardened were melted into tears, and constrained to cry for mercy; and many, there is reason to hope, obtained mercy. Sixty were hopefully converted to the Lord while many more received impressions which I trust will result in the salvation of their souls.

It was contemplated that the meeting would close on the Wednesday after its commencement, but such was the interest that it was continued through 11 successive days. Such glorious effusions of the Spirit have perhaps never before been witnessed in that place.

As it was the first meeting of the kind that had been observed there, some opposed, and others doubted respecting the propriety of it. But when it closed,

from the perfect order which generally characterized the exercises, and the seal of approbation which God by his Spirit evidently placed upon it, all prejudices and scruples were removed; and those who before opposed Camp-meetings, became their most ardent advocates.—“This is the Lord's doing,” and Let him have all the glory. Yours affectionately,

A. N. CUNNINGHAM.

PROTRACTED MEETING IN PRINCE STREET.—A very interesting meeting is going on at Mr. Norton's church in Prince street. It commenced last week on Tuesday. More than a hundred have taken the anxious seats and attended meetings for inquiry, and there are quite a number of hopeful conversions. Among the latter was a little girl, who, the next day after she obtained peace, was run over by a gig, and badly wounded. It was at first feared that the skull was injured, but on examination this was found not to be the case. The little sufferer's new born faith did not seem to fail her in view of immediate death. Just before the doctor examined her head, she beckoned her mother to the bedside, and whispered, “I was talking to ——— about Jesus, and that was the reason I did not see the gig coming.”

Among the laborers at the meeting have been Messrs Patterson, of Philadelphia; Hamilton, of Newark; and Duffield, of Carlisle.—*N. Y. Evangelist.*

JAMESVILLE, Onondaga Co. Nov. 20, 1832.

Dear Sir—I have just closed up a protracted meeting that has resulted gloriously—continued ten days. We suppose as many as thirty submitted to Jesus the last day. I know not how many during the whole period of the meeting. The judgment day will determine. Many Universalists hopefully converted. Universalism is giving way in this region. Bless the Lord, O my soul.—Yours truly, L. MYRICK.

PEPPERELL, MASS.—We understand that the new orthodox meeting house in Pepperell is completed, and that the pews were sold on Saturday last. The house cost \$5,250. It contains 76 pews, of which 67 were sold for \$5,400.

It is gratifying to learn, also, that while the good people of Pepperell have engaged in building a house for God, the influences of the Spirit have been largely shed down upon them. One hundred and sixty one individuals have been added to the church since October, 1831. *Lowell Obs.*

## Obituary.

“Man giveth up the ghost, and where is he?”

### DIED.

On the 20th ult., near St. Augustine, Florida, of bilious fever, John L. Lewis, Esq., late High Sheriff of Middlesex Co. in this State, aged 54.

In Cincinnati, Ohio, Mrs. Maria Andrews, wife of Mr. A. H. Andrews, late keeper of the Tontine in this city.

In North Coventry, on the 14th inst., Mr. Ebenezer P. Talcott, aged 23. He graduated at Yale the last Commencement, and was a pious and exemplary student. He died of a pulmonary complaint, and was the only child of his parents.

In Derby, on the 12th inst., widow — Bradley, aged 82, formerly of Bridgeport; widow Rachel Humphreys, aged 85; Mrs. Huldah Taylor, aged 52.

In Boston, Mr. E. Lincoln, aged 54, of the firm of Lincoln & Edmonds, booksellers.

In Weston, on the 7th inst., Roswell Seeley, aged 28 years.

## Poetry.

From Knox's 'Songs of Israel.'

## MORTALITY.

O why should the spirit of mortal be proud !  
Like a fast flitting meteor, a fast flying cloud,  
A flash of the lightning, a break of the wave—  
He passes from life to his rest in the grave.

The leaves of the oak and the willows shall fade,  
Be scattered around, and together be laid ;  
And the young and the old, and the low and the high,  
Shall moulder to dust, and together shall lie.

The child that a mother attended and loved,  
The mother that infant's affection that proved,  
The husband that mother and infant that blest,  
Each—all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye,  
Shone beauty and pleasure—her triumphs are by ;  
And the memory of those that loved her and praised,  
Are alike from the minds of the living erased.

The hand of the King that the sceptre hath borne,  
The brow of the priest that the mitre hath worn,  
The eye of the sage and the heart of the brave,  
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,  
The herdsman who climbed with his goats to the steep,  
The beggar that wandered in search of his bread,  
Have faded away like the grass that we tread.

The saint that enjoyed the communion of heaven,  
The sinner that dared to remain unforgiven,  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower and the weed  
That wither away to let others succeed ;  
So the multitude comes—even those we behold,  
To repeat every tale that hath often been told.

For we are the same things that our fathers have been,  
We see the same sights that our fathers have seen,  
We drink the same stream, and we feel the same sun,  
And we run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,  
From the death we are shrinking from, they too would shrink.

To the life we are clinging to, they too would cling,  
But it speeds from the earth like a bird on the wing.

They loved—but their story we cannot unfold,  
They scorned—but the heart of the haughty is cold,  
They grieved—but no wail from their slumbers may come,  
They joyed—but the voice of their gladness is dumb.

They died—ay, they died ! and we things that are now,  
Who walk on the turf that lies over their brow,  
Who make in their dwellings a transient abode,  
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain,  
Are mingled together in sunshine and rain ;  
And the smile and the tear, and the song, and the dirge,  
Still follow each other like surge upon surge.

'Tis the twink of an eye, 'tis the draught of a breath,  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud—  
O why should the spirit of mortal be proud !

## A FRAGMENT.

I stood on the banks of the Niagara, which with its world of waters was sweeping by as if in haste to reach the precipice and leap into the gulf below. A man approached, and launching a small skiff gilded and painted in the most elegant manner, leaped into it and pushed from the shore. Amazed at his apparent recklessness of danger—"Do you not know," said I, "that the current is rapid and the cataract near?" "Yes," but I fear no danger—I shall not be drawn over the falls, for I have a watchful eye, a brawny arm, and a good pair of ears." Thus saying he sat down in the boat, and began to amuse himself with a quantity of toys which he had provided, while the current swept him rapidly onward toward the roaring cataract. Those who stood upon the shore called to him in alarm, to hasten and escape while yet there was hope, from the certain destruction before him. But his only answer was—"Take care of yourselves, I can take care of myself. I have oars and strength, and can come to the shore any time I please. I shall not go over the falls," and the water bore him away. Again and again his alarmed friends called and entreated, but the answer was the same. At length he approached the rapids where the dark waves roll, and roar, and flash. Then, indeed, he began to exert his strength and ply the oar, but too late. From wave to wave the boat was hurried, till it trembled for a moment upon the verge of the dizzy height, and in the next, the plunge was made and the waters closed upon him forever.

Such is the language and such the end of the temperate drinker. M.

*Ordination and Installation.*—Rev. J. Trumbull Backus was ordained and installed Pastor of the Presbyterian church in Schenectady, by the Presbytery of Albany, on the evening of Thursday, the 6th inst. Sermon by Rev. Mr. Campbell, of Albany. Charge to the pastor by Rev. Mr. Cheever, of Stillwater. Charge to the people by Rev. James Wood, of Amsterdam.

## GREEK ASSOCIATION.

The following contributions to the Treasury of the New-Haven Female Greek Association, have been received since our last report, viz.

From the Ladies in Litchfield, by Miss Mary Bradley, Cash,	\$25
Sundry articles valued at	2 75—27 75
" Mrs. Homes of Boston, being 2 years subscription,	10
" Sundry Females of Boston,	12
" The Ladies of the First Department of the Albany Female Academy, by Mr. A. Crittenton,	126 50
	\$176 25

Dec. 20.

L. A. DAGGETT, Treasurer.

## REVIVAL TRACT DEPOSITORY.

The New York Revival Tract Society have issued a few Tracts. A supply of several have been received, and others are expected soon. For sale by H. MANSFIELD, 54 State-St. New Haven, Dec. 20, 1832.

¶ If the editors of Religious Newspapers would give this a few insertions they would probably oblige their readers.

¶ The Regular Monthly Meeting of the "New-Haven County Temperance Society," will be held at Wallingford, on Tuesday the first day of January, 1833.

H. A. TOMLINSON, Secretary.

Dec. 20.

¶ The funeral of Mr. TWING will be attended to-morrow, at the Center Meeting-House. The services to commence at half past two o'clock P. M.

Dec. 22.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance ; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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